

Thi saa har Gud elsket  
Verden, at han gav sin  
Søn, den enbaarne, for at  
hver den som tror paa  
ham, ikke skal fortæbes,  
men have evigt Liv.

# HYRDE N

“JEG ER DEN GODE HYRDE.” — Joh. 10, 11.

Den som tror paa ham,  
bliver ikke dømt; den som  
ikke tror, er allerede dømt,  
fordi han ikke har troet  
paa Guds enbaarne Søns  
Navn.

13de aargang.

Winnipeg, Manitoba, Andet Nr. i Mai 1937

Nr. 8

## TREFOLDIGHETS SØNDAG.

(Laaches Husandagts-bok)

Joh. 3, 1—15.

“Herre, lad os erfare dit Ords levende Kraft. Amen.

Fordi vi har mistet Guds Billede, er vi som naturlige Mennesker aldeles uskikkede til saligt Samfund med den Hellige i Himlen. Vi elsker ham ikke, vi har ingen Glæde i ham, hvorledes kunde vi da være salige hos ham? Selv om Gud kunde tage saadanne ind i sin Himmel, saa kunde vi dog ikke blive der og være glade. Vi maa faa igjen den tabte Kjærlighet, vort Sind maa blive Gud ligt, saa vi har Lyst og Glæde i ham, om vi skal blive salige.

Men, falde og dø, det kunde vi selv, og det kunde Satan hjælpe os med, men reise os og leve igjen, det kan vi aldeles ikke selv, og det modarbejder Djævelen av al Magt. Liv av Døde kan alene Herren skjenke. Kjærligheten, som er udslukt i vort Hjerte, kan kun tændes igjen fra Himlen. Men, hvilken Naade! Dermed er hele Treenigheten virksom. Alt, hvad Gud gjør, det gjør han, forat vi skal eie et evigt Liv. Faderen har sendt sin enbaarne Søn til os med Kjærligheten; Sønnen er gaaet ind i Menneskeslægten med den og atter givet den Seier paa Jorden; og den Hellig Aand skaber troen i os, saa vi optager den i vort Hjerte. Kristi Liv og Gjerning i Fornedrelsen er fuldendt, men ikke borte. Han er her med sit fuldkomne Levnet, sin uskyldige Død og sin seierrike Opstandelse, med hele sit Frelserverk: Tilintetgjørelsen av vor Synd og Død, med Livet, han bragte os, Livet, han vandt os, det evige Liv, som er Kjærlighet. Det er Naademidlernes høie betydning, at Faderen og Sønnen deri kommer til os med den Hellig Aand. I Daaben kommer saaledes den treenige Gud, vor Frelses Gud, til os og føder os paany. “Saamange, som er døbt til Kristus har iført Kristus,” sier Paulus, og atter: “Vi er begravne med ham ved Daaben til Døden, forat, ligesom Kristus er opreist fra de Døde formedelst Faderens Herlighet, saa skal og vi vandre i et nyt Levnet. I er døde med Kristus og levende for Gud i ham” (Rom. 6). Det har behaget Herren at bruke Vandet i Forening med Ordet til dette Naade-Under. Den samme Herre Kristus, som engang kom og laa i Svøp i en Krybbe for at vinde os Livet. Derfor sier han i dette Evangelium: “Uten at Nogen bliver født av Vand og Aand, kan han ikke indkomme i Guds Rike,” og derfor sier Peter, at “Daaben frelser os” (1 Pet. 3, 21). Ved Naademidlerne rækker Aanden os Naadens Skat, og ved dem virker han Troen, hvormed vi mottager den. Ligesom Gud vilde, at de, der saa til Kobberslangen, skulde leve, saa vil han, at vi skal leve ved Troen. Den paa Korset ophøiede, for os døde, begravne og opreiste Herre Jesus er der for vor Sjæls Øie, og Aanden oplyser dette vort Øie, saa vi kan tro paa ham. Og formedelst Troen, som holder sig til den korsfæstede og opreiste Frelser i Kirkens Naademidler, kommer da hans Kjærlighetsliv ind i vort Hjerte, saa han blir i os og vi i ham.

Gjenfødselen er et Under, som foregaar i Sjælens skjulte Dyp, men det nye Liv bryder frem, kjendes av den gjenfødte selv og viser sig for Andre. — Elsker du Gud av Hjertet, min Læser? Lever Jesus med sin Kjærlighet i dig? Længes du efter ham, glædes du i ham, og bøier du gjerne din Vilje under hans? Beder du om at elske ham av al din Sjæl, og er det din Sorg, at du ikke elske ham som du burde? Da er du sandelig født ovenfra og “delagtig i den guddommelige Natur”. — Lad Intet være dig saa vigtigt, som at eie Livet i Gud. Har du det, saa er du salig; hvis ikke, er du fortaapt.

“Sandelig, sandelig sier jeg dig: Uten at Nogen blir født paany, kan han ikke se Guds Rike.” Det er Jesu egne Ord.

O Gud, giv os din Hellig Aand, at vi maa tro i Sandhet og eie Jesu Kjærlighets himmelske Liv i vort Hjerte. Træng ind til os, du gode Hellig Aand, og driv Mørket og Døden bort. Treenige Gud, la os leve i dig nu og evig. Amen.

Han siger dig, du arme Flok, Som efter Freden længes. En Lærdoms Form er dig ei nok, Nyt Liv er det, som trænges; Thi hvad av Kjød er født, er Kjød, Ser ei Guds Rike, men kun Død; En Fødsel kun av Aanden dig Gjør aandelig Og paa nyt Liv i Kristo rig.

Ja, om du skal Guds Rige se, Da maa paany du fødes; Av Vand og Aand saa maa det ske, Den gamle Adam dødes. Du ved ei, hvordan det gaar til, Men vist det sker, hvad Gud han vil, Og Aandens Vei du ei forstaar, I Løn den gaar, Og ved Guds Ord sin Agt den naar.

Men Jesus er din Rednings-Grund, Paa Korsets Træ ophøiet, At hvo til ham i Trangels Stund Med tro opløfter Øiet, Han Lægedom til Livet faar Mod Ormens Bid og Ganesaar, Saa Jesu Død ved Tro og Daab Er Frelses Haab For Hver, som staar med Angers Raab.”

## HYLDEST TIL EN NORSK PIONERPREST.

Nu er det vaar over prairien igjen og da dukker det nye tanker og nytt haap især hos farmeren. Da skal sæden i jorden og meget andet skal forberedes for den kommende sommer. Altsamen bygget paa haap. Omend gang paa gang blir skuffet naar høsten kommer saa kan ikke den sidste gnist av haap likesom slukkes helt ut, men en haaper paa nytt. Slik har det gaatt generationer efter generationer. Naar en far har maattet lægge staven ned saa har en søn tatt kampen op og fremdeles med samme haap og tro paa fremtiden.

Men dette haap har ikke bare vist sig i farmingen utover prairien men ogsaa i kirke og foreningsarbeidet. Har de eldre maattet lægge op har de yngre tatt ledelsen og fortsatt i samme spor og med samme haap.

Likesaamed vore gamle pionerprester naar de efter et langt og slitsomt liv har maattet gi op, har nye kræfter tatt fatt og bragt budskapet videre. Sammenlagt er livet nærmest som en stor folkevandring som holdes oppe med haap, og svikter dette, som det saa ofte gjør, er det at begynde paa nytt igjen. Atter en ny dag et nytt haap. Og saa fortsættes det i det uendelige. Underlig er menneskelivet, en strøm av kræfter.

Da jeg ovenfor nevnte litt om vore pionerprester skal jeg i denne forbindelse nevne litt om en vi har iblandt os i denne menighet nemlig pastor Lars Brandser. Han hører til disse trofaste rydningsmænd som har vært med og aapnet veien for de yngre saa disse kan ta fatt. Traads snart 79 aar er han fremdeles med i Vingaarden og planter den sæd som skal spire i kommende tider.

Disse pionerprester har ikke bare danset paa roset gjennom livet, men ingen bitende snestorm en vinterdag har formaadd at ta modet og haapet fra dem. I dyp sne og tunge veier har de vært paa vandring, besjælet av kjærlighet til sitt folk og til sin gjerning. Pastor Brandser kan se tilbake paa et langt livsløp fuldt av kamp og forsakelse, men dok allikevel, et liv rikt i glæde over at faatt vært med at spredd sol og lys ind i saa mange hjem alle disse aar. Og kanske uten

han selv vet om det som er det største.

Ja vi kunde gjøre det meget lettere for hverandre om vi prøvde at tænde det lys der staar i vor makt og sprede sol rundt os istedet for at klynke og klage. Nu for tiden er pastor Brandser mest optatt med sykebesøk paa hospitalene og ikke langt imellem kan vi se den gamle kjempe gjøre sine runder. Men altid møter han os med et venlig smil og rak i ryggen. Ja han har visselig lært kunsten at leve. Nu langfredag præket han ogsaa til høimesse i den norske kirke. En indspirerende, varm lærerik formandning var hele hans præken bygget paa. Ja vi kan ikke andet gjøre end at beundre saadanne budbærere som efter et langt og strævsomt liv, med graanet haar, kan faa være med og kjempe for kommende slægter. Tilslut, Jeg er sikker paa jeg ikke er alene om at ønske pastor Brandser endnu en lang lys livsaften og at han fremdeles maa faa glæde sig ved at sitte ved sykeseng og bringe haap og fortrøstning til dem som har det vondt. Om han synes han ikke fikk utrette saa meget som ønskelig var, saa har han dok faatt saadd det lille sennepsfrø som skal vokse til et stort træ.

Saa pass synes jeg, jeg maa skrive om en tro tjener som har lært visdom i livets skole. Og nu naar det atter er vaar baade i Norge og utover prairien tror jeg nedenstaende lille vers passer til hilsen og avslutning.

No er det i Norig atter dag med vaarsol og sang i skogen Um sædet enn gror paa ymist lag det brydder daa etter plogen So siene daa Gud den gode Sæd til graven ein gang er mogen.

Simon Oyen.

## VÆKKELSE.

Av J. H. Myrwang.

— IV —

(Slutning)

Guds ord: Det er ved Guds ords kraft et menneske blir et Guds barn, eller en sand kristen. Og veien er omvendelse og levende tro. Det er gjennom det samme middel gudsbarnet vokser op, og gaar frem i helliggjørelse. Dette indbefatter den daglige omvendelse og fornyelse ved Guds naades kraft. Ogsaa i denne gjerning har hele Guds ord sin plads. Det er ikke mulig at vedbli at være en kristen uten Guds ord, med alt dette bærer i sig.

Vi har vore offentlige gudstjenester med ordet forkyndelse og sakramentenes forvaltning. Det er ret og godt. La os likevel ikke være blind for det faktum at den daglige bruk av Guds ord i hjemmene, enkeltvis og i familiekredsen, ordets betragtning til oppbyggelse, bøn, samfundet med andre kristne efter apostolisk forbillede, private samtaler om Guds ord og sjælens frelse. Dette er gudfrygtighetsøvelser, som i rædsom grad opføres, og i mange kredser er allerede ophørt, blandt folket inden vore menigheter.

Læsning i bibelen, og læsning av vore herlige lutherske oppbyggelsesbøker, det er ikke nu almindelig, det hører til de meget sjeldne ting inden vore menigheter. Og dette kan ikke andet end ha tilfølge et sykkelig, fattig, kraftløst og hensygnende troes- og kristenliv. Det er meget mulig at der blandt ungdommen her og der er ialfald mere programmessig læsning i bibelen end tilfældet er blandt de mere tilaarskomme. Gjennem organiserte virksomheters mere eller mindre foradiske stimulans, gjøres ikke lite til at fremme kristendomsundervisning blandt barna og ungdommen i mennighetene. Godt og vel. Likevel staar vi ansigt til ansigt med dette sørgelige forhold at der blir mindre

og mindre av den tro og den kjærlighet hos forældrene i vore menigheter som gjør at de med aandens vigsel i hjerte og sind “lærer dem at holde alt det han har befalt,” saa “at de maa bli i Kristus, likesom de ved daaben er inddøpet i ham.”

Hvad er aarsaken til at denne mest grundleggende gjerning blir en saga blot i vore menigheter? Man sier travelheten. Man kalder det efterlatenhet. Det er uendelig meget mer. Denne slags efterlatenhet er den naturtro konsekvens av at troens livsforbindelse med Frelseren holder paa at dø. Derfor er det at den kjærlighet er borte som spontant leder til det mest umiddelbare og velsignede kristelige arbeide — det at sørge for at barna i hjemmet faar det “livets brød” fra dag til dag uten hvilke troeslivet ogsaa i barnesjælen uavvendelig maa dø. Denne efterlatenhet er altsaa ikke selve sykdommen i hjemmene vore, men det meget alvorlige symptom paa en livsfarlig aandelig sygdom. Uten Guds ord og sand kristelig paa-virkning i hjemmene maa nødvendigvis den i daaben skapte livsforbindelse mellem barna i menighetene og Frelseren visne og dø. Trænger vi vækkelse i vore menigheter?

Medlemskap: Enten vi ser det eller ikke, vil det eller ikke, er det dog i meget stor grad blit slik at utvortes medlemskap i menighetsorganisasjonen er litt identisk med sand kristendom. Dette har ikke hjemmel hverken i Guds ord eller vore bekjendelsesskrifter. Hvordan dette forhold har kommet saa i hævd hos os bør være gjenstand for indgaaende og særskilt behandling. Det bør foreligge til behandling. En ond følge av det er at det skaper en falsk trøstegrund for uomvendte menighetslemmer. En anden følge er at det tjener som et meget virkningsfuldt sovepulver inden menigheten. Trænger vi vækkelse?

Et av tidens særpræg er ikke det at man gjerne søker og ydmygt bøier sig under det Gud sier, i præken og undervisning men at man hører og antar kun det man liker. Det var ikke behagelig, men farlig, menneskelig talt, i doperens, Jesu, Paulus's og de andre apostlers dage, at forkynde ordet slik at synden blev levende og brændende i hjerte og samvittighet, saa mennesket fik se sin skyld og fortapte tilstand, og derfor maatte krype til korset i anger og bøn om barmhjertighet og naade. Det naturlige sind ogsaa hos uomvendte menighetsfolk er likedan idag. Det er farlig at forkynde Guds lov i sin hele fylde og aandelige betydning, saa den slaar mennesket aldeles ihjel, aandelig talt. Det virker hat, ogsaa mot forkynderen, nu som før. Og forkyndelsen av evangeliet, endog i sin rike fylde og herlighet, det er ogsaa idag til forargelse og formentlig daarskap for dem som søker at bygge himmelbro av egne gode gjerninger. Under slike forhold er det baade menneskelig, og ifølge tidligere tiders erfaring, at vente at Guds lov kommer til at neutraliseres, og evangeliet blir omdannet til en blanding av naade og menneskelig fortjeneste. Særlig er dette at vente naar der tages hensyn til den sterke paakjenning baade menighetsfolket og vi prestere har været under av modernismens sociale evangelium nu i en række aar. Det er populært, stemmer med det naturlige sind, ventes og antages med begjærighet av mange, atgjøre gudstjenesten til en slags krisetlig farvet underholdning i sang, ritual og præken, hellere end virkelig tilbedelse i den aand og med de maal som der gives uttrykk for i vor herlige gamle indgangsbon: “Herre, vi er kommet ind, osv.” Prækenen maa være kort, sproglig riktig og skjønn, og dramatisk levert. Prækenen kan nok behandle de synder som gjøres av lastens trøller langt borte, likesaa storindustriens, storkapitalismens og de nye national politiske systemers synder her og i fremmed land, helst da den Russiske kommu-



## HYRDEN

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*De større møter's tid.* De ni distrikter som utgjør den Norsk Lutherske i Amerika møter i år til Aarsmøte inden hver sit distrikt. Saa er det Luther League og Choral Union i Minneapolis, Minn., samt i de enkelte kredse. Bible Camps her og der ogsaa i Canada. Det er Mai, Juni og Juli maaned naar alle disse velsignede møter holder. Det er Herrenes Herre og Kongenes Konge's rikssak det gjælder. Denne konges sak, der er ogsaa betrott den Norsk Lutherske Kirke, kommer i år mere hjem til samfundets folk igjennem de forskellige distrikt møtet. Kjære lutherske folk gjør bruk av anledningen og bli bedre kjendt med din Konge's Rikssak; mere varm om hjertet til kraftig virke *nu*, i denne for kirkes *ildprøvelsernes* tid. For det norsk lutherske folk i Kanada kom særlig ihu, Distriktmøtet i Saskatoon og ellers de andre møter, indfor Gud i bøn om rik velsignelse, og, ikke minst, prøv selv at kom og faa andre med til møtene. Det vil bli til velsignelse for baade sjæl og legeme. —U.

nismens synder. (Dette har jo ogsaa hos os været et staaende tema i mange aar.) Men, prækenen maa ikke befatte sig videre med de synder som gaar i svang inden menigheten, enten det gjælder de pene, kirkelige verdensmenneskers synder eller det gjælder den florerende saloontrafik som drives og sløttes av menighetens folk. Prækenen bør ogsaa i skjønn og rørende talemåter male kjærlighetens Gud, alles fader, som ser ned paa sine menneskebarn med mildhet, velbehag og overbærenhet. Men der bør ikke tales meget om hellighetens og retfærdighetens Gud, som er en fortærende ild mot al synd; hvis lov mennesket har brukt, ikke bare efter dens ydre bokstav, men efter dens indre aandelige væsen, og paa grund av hvilke mennesket, uten undtagelse eller forskjel, er skyldig, fortaapt og fordømt, den Gud hvis barmhjertighet og naade er ufattelig og uendelig, som tilgir, renser og frelser helt og fuldkommen, frit og uforskyldt, men hvis tilgivelse og frelse ingen ønsker eller søker uten at ha faat virkelig se sin synd og skyld og fortaphet, ansigt til ansigt med den hellige og retfærdige Gud.

Der er mange mennesker i vor kirke nu som i dybeste alvor paastaar at forkyndelsen hos os holder paa at faa en ubibelsk og uluthersk farve og tone som særpræg. Man paastaar at forstaaelsen og anvendelsen av baade lov og evangelium blir mindre klar og mindre rigtig, at lov og evangelium blandes, med den følge at loven neutraliseres og evangeliet blir betinget og gjøres til en slags ny lov. Det paastaas at vi præker helliggjørelse først og saa tro, at omvendelsens nødvendighet tapes ovenlyse, og at folk flest blir styrket i den falske mening at "man in reality is essentially good", det som trænges er at hjelpe folk til at "opdage den oprindelige godhet i hjerte og sind som alle eier." Paa den anden side paastaas med likesaa stort alvor og i dyp bekymring at mange av de virkelig aandelige hungrige, svake, angrende og bodfærdige, tvilende, forsakte, trætte og sørgende, de faar ikke den føde, styrke, trøst, veiledning, vederkvælgelse, og det frie, livgivende naades budskap de trenger. Og grunden til dette er at der i forkyndelsens budskap er for meget av egne meninger, ideer og talemåter, og for lite av de rigdomme Guds Helligaand holder hus over i Guds ords evige skatkammer. Er det betimelig og nødvendig at vi i fællesskap, i sanddruhet og ydmyghet stilles ansigt til ansigt med disse forhold, likeoverfor Gud? Er vækkelse nødvendig inden vore menigheter

og kirkesamfund?

Uten tvil vil det bli sagt at det er et mørkt billede som her er malt. Det vil hvreken overraske eller skuffe. Det tilstemmes at billedet er mørkt. Spørsmålet er helst om billedet er rigtig. Desmer sikre og tilfredse vi er med os selv og med hvad vi har gjort og kan gjøre, des mindre ser vi av Guds herlighet. Des mer vi søker at forsikre baade os selv og andre at alt er vel, der er fred og fremgang og ingen årsak til uro, des længer borte er vi fra den fred Gud gir paa sin maate og ved sine midler, og des mindre er der i sandhet tale om den fremgang og de resultater som Gud selv virker og vedkjender sig, og velsigner naar vi kun er de levende, ydmyge og lydige tjenere i hans haand. Jo, dette billede er mørkt, og det er virkelig. Men der er et lys som ikke bare klarlegger, men gjennomtrænger, tilintetgjør og fordriver alt mørke. Det er det lys som overstraalte og fordrev natten, som ruget over Betlehems-marken hin julenat. Det er det lys som for evig fordrev syndens og dødens mørke i det øieblik Guds hellighet og Guds kjærlighet blev til ett paa Golgata. Det lys er Kristus, Guds søn og Menneskesønnen, retfærdighetens sol, Guds yppersteprest, profet og konge til og for mennesker paa jord. I den grad vi tillater Guds betlehemsstjerne, hans hellige ord, at lede os, som hine vise mænd, vil vi ogsaa finde ham, og naar vi bøier os for ham i ydmyg, angrende, tilbenede tro og bøn om barmhjertighet og naade, skal vi ogsaa faa se ham som retfærdighetens sol, ved hvem Gud fremdeles skaper lys og liv, sand vækkelse hos os, enkeltvis, i vore hjem, menigheter og kirkesamfund.

Vækkelse er nødvendig. Vi kan ikke skape den. Men vi kan hindre den. Skal vi gjøre det Gud vil, saa han kan faa sende os den?

— Lutheraneren.

## Det mindste maal.

Hvor megen kristendomsundskap maa et menneske ha for at kunne bli en sand, levende kristen? Man hører jo ganske ofte i vor tid at kristendom ikke er lære — den er liv. "Lære" betyr kundskap. Mon det skulde være nødvendig i det hele tat at ha nogen kundskap av denne slags? Er det kun liv og ikke lære, altsaa ikke kundskap, da maa det være mulig at bli eller være en kristen uten nogen kundskap. Sandsynligvis vil ingen føre sin teori til saadan yderlighet. Vi kan her minde hva Paulus sier: "Hvorledes kan de da paakalde den som de ikke tror paa? og hvorledes kan de tro der hvor de ikke har hørt? og hvorledes kan de høre, uten at der er nogen som forkynnder?" (Rom. 10, 14.) Guds ord lærer os saaledes klart at en betingelse for at kunne komme til troen er at faa høre forkyndelsen og saaledes komme til kundskap om troens indhold. Derom kan der ikke være nogen uenighet.

Men hvor megen kundskap maa der til for at kunne komme til troen? Det er vel ikke saa like til at gi et bestemt svar paa et saadant spørsmål. Men det er visst at der kræves ikke nogen stor lærdom. Vi kan for eksempel se paa beretningen om den vansføre mand i Ap. gjer. kap. 2. Det var, sier Peter, ved troen paa Kristi navn han blev styrket. Det var ganske sikkert svært liten kundskap han hadde. Fangevogteren i Filippi hadde nok ikke nogen stor kristendomsundskap. Tvilomt om han hadde hørt noget om Kristus før den nat da han kom til troen. Hvor meget Paulus og Silas forklarte for ham i den korte stund, kan vi jo ikke vite. At det var begrenset kun til det allervæsentligste er ganske sikkert. Ser vi paa de mange tilfælder av helbredelser som Jesus utførte, ser vi paa de 3,000 som blev omvendte paa pinsedagen under Peters præken, maa vi slutte at der var kun et mindre maal av kundskap hos disse mennesker. Man kan bli en kristen med kun liten kundskap.

Men hvis det er saa, hvad skal da al denne "lære" tjene til? Hvorfor skal vi plages med al denne vidtløftige dogmatik, etik, og hvad det nu alt kaldes? Hvorfor skal vi bortøse vor tid og kræfter i strid og splid om haarfine definitioner og distinktioner i læren? Mon vi ikke burde slutte med alt dette og bli enige om at forene os som den bekjendte E. Standley Jones saa kraftig hævder, til en stor international "Church of Christ?"

I 1 Mose 3, 19, læser vi: "I dit ansigts sved skal du æte dit brød." I saadan tilstand var altsaa mennesket stillet i naturens rike. Det begynder som spædbarn i

## FOR HJEMLANDS TUREN

vælg altid

## DEN NORSKE AMERIKALINJE

Naar man reiser med de norske passasjerbaater ss. BERGENSFJORD og ss. STAVANGERFJORD faar man det fulde utbytte av hjemlandsturen. Man er faktisk "hjemme" i det øieblikk man kommer ombord. Og saa hyggelig er turen at man synes de syv og en halv dagene fra Amerika til Norge er korte nok. Planlegg reisetiden slik at De kan reise med Norskelinjen. Da blir De vel tilfreds med hele turen.

Seilinger fra New York:

BERGENSFJORD .....	5te juni	STAVANGERFJORD, ....	26de juni
BERGENSFJORD .....	3die juli	BERGENSFJORD .....	31te juli
STAVANGERFJORD ..	25de august	BERGENSFJORD ...	8de september

NORSKELINJENS HJEMLANDSFERD MED BERGENSFJORD FRA HALIFAX DEN 26de NOVEMBER KOMMER TIL AA FØRE MANGE JULEREISENDE TIL HJEMLANDET.

M/S OSLOFJORD ER NU UNDER BYGNING.

## DEN NORSKE AMERIKALINJE

278 Main Street, Winnipeg, Manitoba

## 1937 Budget—April 17, 1937

District	Amount Raised	Apportionment	Status
Eastern .....	\$27,975.83	\$259,290.00	\$231,314.17
Northern Minnesota .....	14,243.41	104,520.00	90,276.59
Southern Minnesota .....	23,651.82	266,325.00	242,673.18
Iowa .....	12,474.61	131,655.00	119,180.39
South Dakota .....	10,550.67	99,495.00	88,944.33
North Dakota .....	5,937.95	96,480.00	90,542.05
Rocky Mountain .....	3,175.95	12,060.00	8,884.05
Pacific .....	2,834.56	26,130.00	23,285.44
Canada .....	599.76	9,045.00	8,445.24
No District .....	53.50		
Lutheran Students .....	1,047.02		
BY FUNDS			
Education .....	\$23,040.16	\$277,763.81	\$254,723.65
Home Mission .....	23,273.62	227,261.31	203,987.69
Foreign Mission .....	28,584.59	267,663.32	239,078.73
Charities .....	15,833.73	151,507.54	135,673.81
Pension Fund .....	6,072.47	80,804.02	74,731.55
General Fund .....	5,740.75		
		\$102,545.32	\$1,005,000.00
			\$902,454.68

"Utvid dit pauluns sted og la dem utspænde dine boligers tepper, forhindre det ikke! Stræk dine snorer langt ut og gjør dine pæle faste!" (Es. 54, 2.)

A. J. Bergsaker.

verden. Der er liv. Der er muligheter til vekst. Barnet kan i tidens løp bli en høist utviklet, moden, forstandig, kraftig, lykkelig mand eller kvinde. Men der kræves midler og veier til at fremme saadan utvikling. Mennesket maa anvende sine kræfter i forstandig virke. Det maa arbeide baade med tanke, hjerte og hænder. Det maa gennemga skuffelser, lidelser, motgang. Det vokser kun i sit ansigts sved. "Jeg, prædikerer, var konge over Israel i Jerusalem, og gav mit hjerte hen til at randsake og til at utgranske med visdom alt hvad der sker under himmelen; det er en slem plage Gud har git menneskenes barn at plage sig med" (Præd. 1, 13). Den engelske oversættelse for disse sidste 4 ord er: "To be exercised therewith." Alt det som et menneske arbeider og plages med tjener til personens vekst og modning. Menneskets fremgang paa naturens omraade, baade for den enkeltes og for slegtens vedkommende, kræver flittig anvendelse av tanke og forstand til at lægge grund for den aktive virksomhet.

Der er en lignende lov i Kristi rike. Det naturlige spædbarn er endnu ikke kommet til liv i Kristi samfund. For at komme ind som et levende lem i dette rike, maa barnet bli født av vand og aand i den hellige daab. Da blir der et av Aanden skapt liv i barnets sjæl og det helt uten al kundskap. Men dette embrayoniske liv skal ikke fortsættes for bestandig i denne tilstand. Det har i sig en drift til vekst. Og denne skal fremmes eftersom barnet kommer til skjells alder.

Likesom i det naturlige livs kaar Gud har anordnet midler til fremme av menneskets naturlige vekst og utvikling, saaledes har han ordnet en lignende lov i det aandelige Kristi rike. Likesom han har git os en naturverden med et rikt indhold av gjenstande for tankens og haandens virke, saa har han git os en aandelig verden med et rikt indhold av gjenstande for den kristnes tanker og virke. Den hellige skrift gir os en aandelig verden av sandheter hvorved Kristi efterfølgere kan næres, styrkes, utvikles. Da Gud har git os denne skrift og deri aabenbaret sit evige raad til vor frelse, med et indhold saa rikt at endnu intet menneske har mestret det til grunde, har han hat til hensigt at kristne skulde bruke det til fremme av sin vekst fra sit aandelige spædbarns tilstand henimot aandelig modenhet. Skriften selv sier: "Salig er den mand som ... har sin lyst i Herrenes lov og grunder paa hans lov dag og nat" (Sal. 1, 1—2).

Paulus betoner sterkt vigtigheten av

fortsat utvikling. Dette gjælder baade den enkelte kristne og Kristi legeme. Han peker paa nødvendigheten av at "naa frem ... i kjendskap til ham, til mands modenhet, til aldersmaalet for Kristi fylde," for at man kan staa fast under trykket fra alle slags lærdomsveir" (Ef. 4, 11—16). I Hebræerbrevet læser vi: "Om dette har vi meget at si, som ogsaa er vanskelig at utlægge, eftersom I er træge til at høre. Ti skjønt I efter tiden burde være lærere, trenger I atter til, at man lærer eder, hvad der er de første grunde i Guds ord, og I er blit saadanne som trenger melk, ikke fast føde. Ti hver den som faar melk, er ukyndig i retfærdens ord, ti han er jo et barn" (Hebr. 5, 11—14).

En kristen skal saaledes ikke slaa sig til ro med kun det mindste maal som er nødvendig til at bli frelst. Han skal ved dag og nat at grunde paa Guds ord vokse til aandelig mands modenhet. Han synger:

Hjælp at din sunde lærdoms kraft  
i hjertet trolig gjemmes;  
av ordets brød og søte saft  
vor salighet la fremmes.

(Lutheraneren).

## Bekjendtgjørelser.

Distriktmøtet.

Den Norsk Lutherske Kirke i Canada holder sit aarsmøte i Saskatoon fra onsdag aften kl. 7:30 den 7de juli til og med søndag den 11te. Mere fuldstændige oplysninger vil komme senere.

K. O. Kandal, sekretær.  
J. R. Lavik, formand.

Om Gud vil holder Prince Albert Kreds sit Vaar-møte i Weldon, Sask. Pastor J. P. Tandberg's kald, ifra 11te—13de juni. Mødet begynder Fredags morgen, den 11te, med Aabnings præken av Pastor Kandal, av North Battleford. Samtale-emnet for Mødet blir II. Kor. 5te Kapitel; som indledes av Pastor A. M. Vinge, fra Fairy Glen, Sask.; Høimesse Gudstjeneste, av Pastor T. J. Langley fra Birch Hills, Sask., paa Søndagen.

W. M. F. holder sit Møte paa Fredags aften, den 11te Juni. Hver Kvindeforening, indom kredsen, bedes at sende Delegater til dette Møte, da der blir valg av Embedsmænd denne gang; og meget godt at høre.

Kom, med bøn, om Gud's velsignelse over os alle.

T. J. Langley, Formand.  
A. M. Vinge, Sekretær.



For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

# THE GOOD SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.  
ORGAN OF THE NORWEGIAN LUTHERAN CHURCH OF CANADA.

He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, May 1937

## Tidings of the Kindness of God. Titus 3, 3-7.

Rev. E. O. Walker.

Help us, our Lord and our Redeemer, to find and behold light in thy word, that we may be translated to the kingdom of thy light, of thy grace, and of thy love. Amen.

God has saved us. Christ has saved us, prepared salvation for us. And what a great salvation it has been! "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." (v. 3) We have been Gentiles, those who have been under the sway of the prince of this world. How great his sway has been: he has deceived people and nations, and because of him, "all have fallen short of the glory of God."

But then, the apostle Paul, the apostle to the Gentiles, writes by the inspiration of the Holy Spirit: "But after that the kindness and love of God our Saviour toward man appeared," "according to his mercy he saved us." God has been good to us. These are good tidings from Him. He has caused a clear brook and stream to flow through the valley, just where we live. It is the brook that flows beside our way. O thanks and praise and glory to Him who has prepared such salvation for us. Yea, even should we praise Him.

In the kingdom of grace there is light. There is joy there, and there is rejoicing; and a portion of that gladness that can come only to children.

"But according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." To God belongs all the glory. To Him belongs all the praise.

The loving kindness of God for us has been revealed in the person of Jesus Christ. That became evident in His ministry, in His works of healing, in His words of Divine comfort, and in the sacrifice of His life for our sake. Jesus loved His brethren, and His people. This we know when we hear His words: "Blessed are the poor in spirit, for theirs is the kingdom of heaven; Blessed are the meek, for they shall inherit the earth."

Also, being faithful to the last, "we should be made heirs according to the hope of eternal life." O, how great are the promises of our Lord, how gracious: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Now is the day of serving God. Now, there is work to be done. Now is the day of the call for servants. And now are "the fields white unto the harvest." Amen.

O Jesus, I have promised  
To serve Thee to the end;  
Be Thou forever near me,  
My Master and my Friend!  
I shall not fear the battle  
If Thou art by my side,  
Nor wander from the pathway  
If Thou wilt be my guide.

O let me see Thy footmarks,  
And in them plant my own;  
My hope to follow duly  
Is in thy strength alone.  
O guide me, call me, draw me,  
Uphold me to the end;  
And then in heaven receive me,  
My Saviour and my Friend!

## A Preliminary Report. (Conclusion from Nr. 7)

The principal difficulty is that of the greater distances from the school. But this is not so great as may be imagined. From northern Saskatchewan students can get to Camrose just about as conveniently as they could to Outlook, and the extra cost will in most cases be fully compensated for by a reduction in tuition to such students. From points in southern Saskatchewan the distances are greater, but also for such students there will be a concession on tuition to largely compensate for the extra railway fare. Furthermore, when we bear in mind that in the Peace River country, particularly on Grand Prairie, we have one of our largest Norwegian settlements in western Canada, about four hundred and fifty miles northwest of Camrose, we will realize that Camrose may eventually become more central for our people in western Canada than we have been in the habit of thinking.

We would probably all rather avoid this decision in regard to Outlook College if we could in good conscience do so. We all feel that there is something tragic about discontinuing, or even consolidating with another, such an institution as Outlook College. All the friends of the school, especially those who have stood by it so loyally through the years, will feel it very keenly. But let us not look only at the darker side of the picture, for there is also a brighter side. The sacrifices that have been made for this institution have not been in vain. A very fine service has been rendered to the individual students who have attended and to our Church during these more than twenty years of its existence. There are many who thank God for the consecrated work that has been done there. Unquestionably the returns to our people in the form of cultural and spiritual blessings far outweigh the sacrifices that have been made. Let us therefore thank God for the blessings of the past, and pray for grace to do today with faith and courage that which the advancement of His kingdom may require in the rearrangement of our educational work.

But if Outlook and Camrose colleges are consolidated at Camrose, what shall be done with the buildings at Outlook? They could not be used for the seminary, partly because they are too large, but especially because the location is not practicable. The seminary should preferably be located in Saskatoon, so that students who would need to do so could take required courses at the University, and also have the advantage of the library facilities in the city.

There is little if any possibility of selling the buildings we have at Outlook, because there is practically no market for such property. Probably a good many of our people would prefer not to dispose of this property for the time being at least, in the hope that conditions might at some time in the future so improve as to make possible the opening of the school again.

For these and other reasons that might be mentioned the Committee decided to recommend to the convention that these buildings be placed at the disposal of the Board of Charities, to be used as the Old People's Home of the District, upon the condition that this Board assume responsibility for the small debt which rests upon the College. This arrangement would be very much to the advantage of the Old People's Home, and it would be very much better for the property to be used for this purpose than to stand vacant.

This information concerning the recommendations which the Committee on Higher Education is preparing for submission to the district convention is made public at this early date, so that the pastors and congregations of the District can have ample time to think these things over and come to the convention prepared to give them intelligent consideration.

The decisions of the convention in regard to our school problems this year will undoubtedly have far-reaching effects upon the future development of our Church in Canada. May God grant us grace to know and to do His will!

On behalf of the Committee,  
—J. R. Lavik.

## Closing Services of The Canadian Lutheran Bible Institute.

The closing services of the Canadian Lutheran Bible Institute were held at Camrose Lutheran Church, Sunday, March 14th. This closes the fifth school year of the C.L.B.I.

The theme of the program for the closing service was "The Cross of Christ." Three services were held during the day. The topics developed were, "The Cross As Viewed by Christ," Rev. Otto Eklund, Ferintosh, Alta.; "The Cross As Viewed by the World," Rev. C. A. Bernhardson, Czar, Alta.; and "The Cross As Viewed by Christ's Followers," Rev. C. S. Lystig, Edmonton, Alta. The C.L.B.I. choir sang at all services. A string band led by Loyd Rudd also favored us with two selections.

The interest manifested was very encouraging. The attendance was good and a liberal offering was received. This is greatly appreciated since we are entirely dependant for our support on the good-will of our people and their free-will gifts. The support received from our many friends have been good during the year, yet the Treasurer reported that a considerable sum is yet unpaid for lack of funds. We are

depending on our many friends to supply that which is lacking.

The school year has now been lengthened so that the fall term is eight weeks and the winter term twelve weeks. This will give us more time to devote to the various courses. Rev. G. M. Trygstad has acted as dean during these last years. The past two years he has been assisted by Rev. C. A. Bernhardson, Czar, and Rev. S. O. Hilde, New Norway.

At the Board meeting held March 12th, a call was issued to Rev. A. M. Vinge, Fairy Glen, Sask., to become permanent dean. Up to this time the dean and instructors have been called only for the school year, but the need of having a dean who can devote his full time in the interest of the school is keenly felt. We are hoping that Rev. Vinge may see it according to the will of God to accept the call.

The objective before us now is to have \$5000.00 in the Building Fund by next November so that a new building may be erected. A two-roomed school building owned by the City of Camrose has been used these past five years.

A Bible Camp is to be held at Sylvan Lake, July 18-25, providing the camp can be procured for that week. Rev. C. A. Bernhardson, Czar, Alta., has been called to act as dean. We are hoping that many of our young people may find it possible to attend this Bible Camp.

—C. A. Bernhardson.

## What Bible Camp Meant to Me.

The time will soon come for another Bible Camp week. I wish to pass on to others what Bible Camp meant to me so that many more may come and find joy in living the Christian life.

It was indeed a privilege to meet together, under capable leadership, to study God's Word and to discuss our problems. The spirit of Christian fellowship filled our recreation periods. The evenings, spent about the camp-fire in God's own cathedral drew our hearts into closer communion with Him through prayer, hymns and short testimonials. Each day brought new blessings and greater joy in the Lord.

Bible Camp has meant the strengthening of my faith, given me the courage to face the world with Christ, deepened my prayer life, and led me to re-dedicate my life to God. It has shown me the blessedness of being a child of God. It has made me realize more fully my sinfulness and my need of a Savior. It has taught me to take Jesus with me, wherever I go, each day.

I am sure that all who attended the Outlook Bible Camp last year are looking forward to spending another week there this year. It is my earnest prayer that many more may attend this year to partake of its blessings.

May our greatest joy be in following the Master.

—Miss Ruth Goetz,

Dundurn, Sask.

## Gifts.

Gifts? God's Gifts? Our Gifts? Christmas, Easter, Pentecost. These seasons have brought before us God's Gifts. His Son. The sufferings, death, and resurrection of our Lord and Savior. Christ being at the Father's right hand now interceding for us. The Holy Spirit, the Comforter to lead us to Christ, to guide us day by day. But we are so spiritually blind we do not grasp what these gifts meant to us.

Our gifts? Giving unto God? "My son, give me thine heart." "Present your bodies a living sacrifice holy, acceptable unto God, which is your reasonable service." This will also include our possessions.

With this in mind, we again remind each other of our obligations to our church. Will you be more in *Prayer* for the leaders and workers in the church. *Prayer changes things*. Will you do what you can that funds needed for Missions, Schools, Charities, Pensions, is sent in to the Treasurer early in the year. Time is fast passing by. Do it NOW.

—G. J. Ostrem, Fin. Sec'y.

## NEWS.

### Moose Jaw, Sask.

Sunday April the 4th was an encouraging day for members and friends of Central Lutheran Church, Moose Jaw, twenty new members were received into the church at

the evening service. One of these, a young woman was baptized. Several racial origins were represented in the group. Dr. J. R. Lavik, district president, was present and delivered the sermon. He spoke on the Nature and the Mission of the church. After the service the congregation retired to the church parlors where the remainder of the evening was spent in informal Christian fellowship. A musical program was rendered. Mr. J. B. Olson spoke words of welcome to the new members. This was responded to by Mr. Sterling Eastvold. The pastor spoke words of appreciation and encouragement. Dr. Lavik again spoke, counseling the members to be "kindly affectioned one to another."

During the seven years of depression and cropfailures that the pastor has served the congregation one hundred members have been added to the church. — E. E. Hoff.

Rev. E. O. Walker writes: "I am expecting a student, George Berge, to help in the Clarisholm and Enchant field."

## Announcement.

Moose Jaw Circuit Y.P.L.L. will hold its convention at Midale, Sask., July 14-18, 1937. Convention theme "The Challenge of Christ," 1 Cor. 16: 13-14. Miss Margaret Wall, Minneapolis, Minn., and Rev. R. Ulvildsen, Minot, N. D., will be the principal speakers. We are also in hope that Dr. Lavik will be with us on Sunday. A Sunday School Institute will be conducted on Friday, July 16th and the L. D. R. will give their program during the Saturday evening session. One session will also be devoted to the Choral Union.

Pray for this convention that God may richly bless it.

Rev. E. E. Hoff, President  
Arnold Pederson, Secretary.

## Circuit Meeting.

The Saskatoon Circuit of the Norwegian Lutheran Church in Canada will meet June 11-13, in Spring Creek Congregation. Theme: Luke 15: 11-32 will be introduced by Rev. J. A. Berge. Opening sermon Friday at 11:00 o'clock by Rev. I. Thvedt.

J. A. Berge, Pres.  
B. Lokensgard, Sec'y.

The Saskatoon Circuit Y.P.L.L. Convention will be held in the Green Valley Church south of Broderick, Sask., July 23-25, 1937. The convention theme is "Christ, Our Life," John 14: 6. Miss Margaret Wall of Minneapolis, Minn., will be convention guest and speaker. The L. D. R. will give their program Saturday evening. Further plans will be announced later.

B. O. Lokensgard, Pres.

Margaret Thompson, Sec'y.

Moose Jaw circuit will meet in Salem Church, 8 miles south west of Torquay, Rev. A. K. Odland's charge, June 4-6. Opening session begins 11:00 a.m. Friday the 4th. Opening sermon by Rev. A. K. Odland; the theme, Isaiah 6, introduced by Rev. J. B. Stolee; sermon Sunday morning by Rev. H. F. Johnson; mission sermon by Rev. E. E. Hoff.

—J. B. Stolee, Sec'y.

The District Convention of the Women Missionary Federation of Canada District will be held in Saskatoon, July 8th and 9th. More definite announcement will be made later.

Mrs. S. D. Brun, Pres.  
Mrs. J. A. Berge, Sec.

The following was decided upon as the theme for W.M.F. District Conventions this year: "Lovest Thou Me?"

- (a) A Personal Question. John 21: 17.
- (b) Duty of Service - Feed my Sheep, Tend my Lambs. Feed my Lambs.
- (c) Joy of Service. John 13: 17.

The development of this theme, it seems to me, should be both a personal challenge and an inspiration to greater service.

—Mrs. S. D. Brun.

The Lutheran Daughters of the Reformation of Camrose Circuit are having their Annual Convention at the Bardo Church on Saturday June 5th. There will be two sessions. Morning session begins at 11 o'clock. The convention theme is "In His Service." Text taken from 1 Chron. 29, 5.

Would all societies belonging to the Lutheran church of Camrose Circuit please send two delegates to this convention.

—Sophie Lomnes.



## WOMEN'S MISSIONARY FEDERATION

Mrs. S. D. BRUN, Editor — STRONGFIELD, SASK.

## Offerings.

So many things we do, yet leave undone  
The service we should offer in His name.  
"So much to fill our time from sun to sun,"  
Our poor excuse, and so we shift the blame.

"So much to buy, so little in the till,"  
We plead, and give the Lord a beggar's  
mite.

Then spend in selfishness, until we fill  
Our lives so full we bar the heavenly light.

We are so burdened with earth's weary  
weight.

We have no strength to labor for the Lord.  
We turn away the angel from the gate,  
Nor see our sin in holding fast our hoard.

We give the Lord the fragments of our  
time,

Our money and our strength—Oh, thank-  
less soul!

He gave His all—an offering sublime,  
Shall we not consecrate to Him the whole?  
—East and West.

## The Importance of the Devotional Period.

"So you are late too, Mrs. Monson,"  
said Mrs. Larsen as she hurried down the  
steps and met Mrs. Monson in front of  
her home.

"Late? What do you mean? I never  
plan to reach the aid until lunch time. I  
do my shopping and even window shop,  
and then come. I get so sick and tired  
of all this devotion and religion and these  
programs they have both in the aid and  
circles. Why can't we just get together  
and visit and have our lunch without ever-  
lastingly having to hear about missions and  
orphans homes or the Pension Fund, or  
having either our pastor or his wife always  
begging for money for some place away  
from here that we don't know about or  
give a snap about. If they'd give us pep-  
py, up to the minute, entertaining pro-  
grams so you could have a good laugh once  
in a while, why more of us might come in  
time for the program. But nix on the  
stuff they are feeding us in these W.M.F.  
programs."

Mrs. Larsen was stunned at this tirade.  
She was a devout Christian and had been  
brought up in a Christian home from child-  
hood. Mrs. Monson and she were neigh-  
bors and good friends, but this was too  
much. She must speak! She realized  
that it is better to suffer for speaking the  
truth, than that the truth should ever suffer  
for want of speaking.

"Oh, but surely Mrs. Monson, you don't  
want our aid, a Christian organization  
composed of professing Christian women to  
be conducted just like all other clubs or  
lodges. That's not what we are organized  
for. We should feel that we are workers  
together with God, and as such we must  
begin, continue and end everything with  
prayer. Some place, not long ago, I read  
'Ten minutes spent in Christ's society every  
day, aye, two minutes, if it be face to  
face and heart to heart, will make the  
whole life different.' If we have given our  
lives to Christ without reserve we shall be  
concerned for the spread of His kingdom  
throughout the world. Nine out of every  
ten women in our aid do not read our  
church papers and so know nothing about  
the church's activities and the only way  
we can get the information to them is  
through these programs. And who know  
better than our pastor and his wife where  
the need is greatest? Surely, Mrs. Mon-  
son, you did not mean all you said. To-  
day as never before in our lives do we as  
Christian women feel the need of divine  
help to solve every problem that confronts  
us, in home life, church life and social life.  
We need women whom the Holy Ghost can  
use, women of prayer and women mighty in  
prayer. You remember our pastor has told  
us that 'The trouble is that too many are  
trying to live the Christian life on the  
wrong side of Pentecost. They are try-  
ing to live the Divine life with no re-  
sources but those that are purely human,  
and the great promise of Jesus Christ to  
humanity is this, 'Ye shall receive power  
after that the Holy Spirit is come upon  
you'."

"Well, here we are at the church par-  
lors. You'd better come in for the pro-  
gram with me, I'm going to read an article  
that I came across in my reading the other  
day and I know it will cause you to think."

"No, not this time, Mrs. Larsen, next  
time perhaps, I'll come for the devotion  
and program."

"Well if that's the case I'm going to  
read the article to you now," said Mrs.  
Larsen, not to be cheated out of finishing

her lesson to Mrs. Monson—so she proceed-  
ed to read:

*The Cooking Squad or the  
Praying Band.*

"The early church prayed in the upper  
room, the 20th century church cooks in  
the supper room. In many churches, the  
supper room has taken the place of the  
upper room, and feasting has taken the  
place of fasting. There are more full sto-  
machs than there are bended knees and  
broken hearts.

The early Christians were not cooking  
in the supper room the day the Holy Ghost  
came, they were praying in the upper room;  
they were not waiting on tables, they were  
waiting on God. They were detained there  
by the command of God. They were not  
entertained by the cunning of men.

O, I would like less of the cooking squad  
but more of the praying band. Let us  
have less pie and more piety; less ham and  
sham and more heaven; less use for the  
cook and more use for the Old Book.

Let us have a church full of waiters, but  
waiters for His Son from Heaven."

When she was through Mrs. Monson  
stood with down-cast face and tear-filled  
eyes. "You win, Mrs. Larsen; some of  
those very things my mother has repeated-  
ly told me and I haven't wanted to listen,  
but I know now that Christ's soldiers fight  
best on their knees."

## Stumbling Stones.

Good morning, Mothers and Friends:

This morning let us talk about the most  
precious gifts given to us, namely the  
children. We feel assured that every moth-  
er is concerned about the welfare of her  
children. We are going to look into the  
experience of some of those who have shat-  
tered their lives by stumbling against the  
rocks and are now strewn along the high-  
way with broken lives. We would like to  
learn from them the reasons why they  
have fallen in order that we may help to  
pick away the stumbling stones for those  
who are to follow. God tells us in Is.  
62, 10: "Cast up, cast up the highway;  
gather out the stones. Lift up a stand-  
ard for my people."

Before examining these stumbling stones  
on which individuals have fallen, let us  
make sure that the prodigal sons and  
daughters should be helped. Sometimes  
we meet folks who shrug their shoulders,  
pull their skirts together, and pass the un-  
married mother and her child with a scorn.  
To make sure that our Lutheran Church  
is justified in helping to maintain the three  
rescue homes in Fargo, Sioux Fall, and  
Minneapolis, we only need to look at our  
master, the Lord Jesus. When the Scribes  
and Pharisees were ready to hurl stones at  
the adulterous woman in John 8, Jesus  
said, "He that is without sin among you  
let him cast the first stone at her." One  
by one they disappeared, and Jesus was  
left alone with the sinner. "Did no man  
condemn thee?" Jesus asked. Her an-  
swer was "No man, Lord." He spake his  
comforting words to her, "Neither do I  
condemn thee, go thy way; from hence-  
forth sin no more."

In John 4 we see Jesus again sitting by  
the well of Samaria talking to a woman  
who had five husbands and the one she then  
had was not hers. Jesus does not hold up  
his hands in horror, but He convicts her  
of her sin, and then points her to Him-  
self, the Savior of the world.

"Won't it be wonderful when we get  
to heaven there will be no difference be-  
tween us and other girls," a House of Mer-  
cy girl said, when she was told that God  
forgives and forgets our sins because He  
cleanses us in the blood of Jesus and looks  
at us in Christ, as if we had never sinned,  
she said, "I know that God forgives and  
God forgets, but peoples never do." May  
we see the situation with the eyes of our  
Master and reach out a hand and a heart  
of love to our erring sisters even as He  
our beautiful Savior does.

It is not only the unmarried mothers who  
have stumbled against the stones on the  
highway of life. "Are you happy today?"  
I asked a North Dakota House of Mercy  
girl. "No," she said, "I'm not happy.  
There's nothing in life for me to live for."  
After a pause she said, "Oh, yes, I have  
Jesus; but outside of Him, I have nothing."  
She spoke the truth; there wasn't much  
left for her in life. She was a diseased  
girl and after months of treatment she was  
very little improved. I am convinced that  
we have been silent much too long on this  
lurking monster, syphilis, which has laid  
his ghastly hands on our beautiful Ameri-  
can youth. (To be continued)

## YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

## Comments.

"And I will pray the Father, and He  
shall give you another Comforter, that He  
may be with you forever, even the Spirit  
of Truth."

Jesus promised to send the Comforter.  
He kept His promise in inaugurating the  
dispensation of the Holy Spirit on the day  
of Pentecost. Since that day everyone who  
is born into God's family immediately be-  
come partaker of the Holy Spirit. No one  
can call Jesus Lord save through the Holy  
Spirit. And since the Spirit is a person  
like the Father and Son it is very evident  
that the child of God has the WHOLE of  
the Holy Spirit. As one Lutheran writer  
puts it, we cannot get the Holy Spirit on  
the instalment plan. So we should not pray  
that we might receive more of the Holy  
Spirit, but rather the scriptural prayer that  
the Holy Spirit might have more of us.  
Since the believers are the temples of the  
Spirit, then the Spirit may wish to change,  
rearrange, and sometimes even throw out  
some things from this temple. It is here  
the question of our attitude to His blessed  
work is tested. Are we willing to let Him  
do this for us? Have we certain locked  
rooms into which we would rather that  
He did not look? Are there things in our  
life that we do not want to give up? Thank  
God we have the Spirit — EVERY CHILD  
OF GOD. Would that every child of God  
gave Him FULL SWAY.

Holy Spirit, all divine,  
Dwell within this heart of mine;  
Cast down every idol throne;  
Reign supreme, and reign alone.

Are you reading about the great Inter-  
national Young People's Luther League  
Convention in Minneapolis June 23-27?  
Are you praying for it? Are you going?  
Five Lutheran Synods co-operating in one  
of the greatest conventions ever staged in  
youth work. And the Christo-centric  
theme "Christ Our Life." What an in-  
spiration even to contemplate the great  
blessing that may come to young people  
through it.

May we again remind the local Leagues  
to remember the International Project.  
Those who followed the suggestion for a  
Luther League Day will have already sent  
in their share. Every Leaguer who reads  
these lines, especially the local League and  
Circuit presidents will kindly take note of  
this—and act. There are, no doubt, heavy  
expenses this convention year for the In-  
ternational Office.

Now that we are nearing summer when  
less hardship needs be endured there will  
as usual come itinerant and unknown  
"Gospel Preachers" into the various local-  
ities. We call your attention again to the  
"Comments" in April number of Hyrden  
(No. 6). Pray about it.

## Mother's Day.

Since the dawn of historic time there has  
been one word which could unlock the  
hearts of men when all other keys failed—  
the word "Mother." Artists, authors, po-  
ets, statesmen all vie with each other in  
paying tribute to their mother. Each  
thanks her as their guide and help through-  
out life; as the one who placed their feet  
on the first rung of the ladder of fame.

Twenty-six years ago, in America, a  
young lady by the name of Miss Smith  
wore a white carnation in remembrance of  
her Mother who had passed on—white,  
because the sins of the mother were pur-  
ified by the blood of Christ. To-day, all  
over the continent people are wearing a  
white or a red carnation in token of re-  
membrance of their mother.

But why should we wear a flower today  
and not yesterday, tomorrow and the day  
after. We certainly have cause to remem-  
ber our best earthly friend every day. We  
should wear flowers for her every day,—  
not only wear them, but give them to her.  
There are so many ways in which we can  
give our flowers—little things we can do  
to help. Mother has so much to do; bak-  
ing, scrubbing, washing, ironing, mending,  
—isn't there some little thing we could  
help her with? She is so glad when we  
think to do those things without her hav-  
ing to tell us to do them. Think of the  
many times we could ease that burden if  
we only would.

Spread the flowers by kind words,—re-  
member that although Mother's ways may  
not please us she knows what is best for  
us and please her by accepting her decision  
agreeably. How terrible it is to see a girl  
or boy arguing with or criticizing their moth-  
er, the person who tries her very best to

make their life happy, just because they  
think they know better than Mother does.  
Just as you like to be complimented on  
your appearance or accomplishments, so  
does Mother. Give her a flower now and  
then,—don't accept everything she does for  
you as a matter of form. Do you enjoy  
a birthday or Christmas gift? So does Mo-  
ther. Boys and girls, young and old, it  
doesn't take much time or trouble to strew  
flowers along our Mother's path while she  
lives. There will be flowers on her cof-  
fin and grave, I know, but she won't see  
them—give them to her now, to-day and  
every day, flowers of kind acts, kind words  
and kind deeds.

There are some children who have ne-  
ver known a Mother's love and care; tiny  
orphans who see other children with their  
Mothers and who cry themselves to sleep  
because they haven't the kind friend who  
soothes all childish hurts and fears. There  
are children who are bridge orphans, com-  
mittee orphans, or club orphans—Mother  
is too interested in her bridge, her com-  
mittees and her clubs to give any heed to  
the wants of her children. Compare your  
Mother with those mothers and see how  
much you have to be thankful for. What  
is the first name we call when we get home  
from school?—Mother. Who is away when  
the house seems so quiet and empty? —  
Mother. Who is it that makes the wrong  
things come out right? — Mother. Who  
is it can fix the cut finger or the hurt  
knee? — Mother. At whose knee do we  
learn our childhood prayers? — Mother's.  
It is Mother who gives us counsel as to  
right and wrong and she it is, whose heart  
is sad when we stray from the right path.  
But no matter what we do, whether it be  
the good thing or the wrong thing, Mother  
still loves and prays for us. Let us give  
the love, honor, faith and trust which is  
due our Mother.

## Mother, It's You.

Lovelier than the rose that blooms  
Sweeter than all the French perfumes, Mo-  
ther, it's you.

Leading me on both night and day,  
Helping me over life's rugged way,  
Guiding me lest I go astray, Mother, it's  
you.

Taking my hand and leading me past  
Life's busy streams and oceans at last, Mo-  
ther, it's you.

Watching so lovingly, tender and mild,  
Constantly praying for your little child  
May it, to God, be reconciled, Mother,  
it's you.

Tenderly comforting when I'm oppressed,  
Tenderly leading me back to my rest, Mo-  
ther, it's you.

When I am sick or sore at heart  
You seem to understand each part  
My heartaches vanish and depart, Mother,  
it's you.

I would to God that I may be  
As dear a mother as your to me, Mother,  
it's you.

Though all the world would seek to find  
Another mother of your kind  
Their search would only end up blind,  
For a mother like you.

May things you do and things you say  
Forever in my memory stay, Mother, so  
dear to me.

When times are hard and skies not blue  
You find a way like mothers do;  
May God grant many years to you, Mother  
so dear to me.

In the Bible we find the words, "Her  
children rise up and call her blessed". A  
crown is placed on Mother's brow—the  
highest honor a woman may attain is to be  
a mother. But to earn that crown she  
needs patience, faith and love and a large  
amount of each. Sometimes the road is  
endless and dreary, the acts unappreciated,  
then is when she needs patience to carry  
her over the weary way. There are wo-  
men and mothers. A mother looks beyond  
the outside things and appreciates and un-  
derstands the little things that count. She  
does not work only for a clean, shining,  
spotless, empty house; but strives to have  
it filled with a tenderness and love which  
makes her family lovingly call it "Home."  
Home and Mother, the two which we al-  
ways think of as one. The two which we  
very seldom thoroughly appreciate until we  
are away from them—then is the time we  
realize how much Mother means to us. So  
Mothers and children, young and old, let  
us keep Mother's Day together, today, to-  
morrow and every day so that we may all  
feel that we have tried to make a "Heaven  
on earth" for everyone.

Luther League Topic Paper by  
Miss D. O. Brant, Cadillac, Sask.